

THE INQUIRER

INCORPORATING THE CHRISTIAN LIFE AND THE UNITARIAN HERALD

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AND FREE RELIGIOUS FELLOWSHIP

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DIPLOMACY

THE date November 29 has gone by without noticeable public comment. It was for this date that Mr. Molotov proposed a full scale conference of all the European nations about European security. The invitation was issued about a fortnight before the conference was due to take place. Among other people invited—it has been pointed out—were General Franco, Mr. Costello, Field-Marshal Papagos and President Tito. A longer list of possible representatives would only make the contrasts more bizarre and ridiculous. Again it has been pointed out that it is unusual to call a major international conference at a fortnight's notice, on proposals that had already been rejected on two occasions by the more important powers involved. In short, it is generally understood that Mr. Molotov never expected his invitation to be taken seriously, and the solemn manner in which it was presented was only cover for some other purpose.

Counter Proposals

Last week before the United Nations, M. Mendés-France had some counter proposals to make. He suggested that the Russians and their satellites should join up together just as the Western nations are attempting to do. And how nice that would be! The "East European organization" ought to act in the manner of the "Western European Union." It should control its armaments, make public its plans, and take everybody, as it were, into its confidence. Indeed, suggested M. Mendés-France, it would be excellent if both organizations exchanged information about each other. The French Prime Minister knew, as presumably everybody else knows, that in fact if not in theory such an organization exists among the "Eastern Powers" far more closely knit (under Russian control) than any possible parallel organization in the West. In fact it seems to have been generally agreed that M. Mendés-France was speaking with "his tongue deeply in his cheek." He never expected his proposals to be taken seriously. It was a reply made in the same manner as Mr. Molotov's invitation. It was intended in this instance to deceive and persuade public opinion. Are you afraid, he asked in effect of Mr. Molotov, of our Western Union? There is nothing whatever to be afraid of. Go and do likewise, and we can all live happily ever afterwards. Presumably M. Mendés-France knew what the Russian Foreign Minister would think of his proposals; exactly the same as the French Prime Minister thought of Mr. Molotov's.

Surface Seriousness

Why must they do it? Or must they do it? Are the

ordinary people so bemused and ignorant that they cannot see through this sort of thing? Do these rulers and representatives of the people live in a world of their own, with so much implied contempt for others that they need not treat them with ordinary respect? As far as one has been able to judge, Mr. Molotov's proposals have been treated with solemn surface seriousness by those to whom they were sent. Very solemnly, for instance, the Russian satellites have accepted the invitation to attend the conference, and very solemnly. Western refusals have been sent. No Western statesman has replied in terms he would use in private. The solemn persiflage of diplomatic speech has covered all the replies. The pieces have been moved upon the diplomatic chess board and the public are expected to look on and take it all seriously.

Reasons for Contempt

It is of course serious. These absurd moves are made just because those who make them think they are influencing the game, and influencing it through the mind of the public. There are reasons for their contempt. It is hard to think of the past, with such figures as Hitler, Mussolini and Stalin dominating the scene without a shudder. Such men were allowed to hold the destinies of the human race in their hands, and the ordinary man put such power in their hands or assumed he was helpless to prevent it from getting there. Not so long ago the awful figure of Stalin dominated the world. He has gone, the "Stalinist regime" has ended, and everyone is happier for it, apparently even the Russian people, but the regime was not ended until the awful man died. Quite up to the end, this solitary, quite insignificant man, could dominate world affairs. Insignificant? Let either of these men be compared in moral value with such a man as Albert Schweitzer. Use any moral standard and the difference in stature is brutally obvious. Yet it was the lowest and the base who were chosen to direct world affairs.

But this is not the last word. The lowest and the base are dead, and all the decent things they tried to kill and could not destroy, in spite of all their wretched power, are still alive. Freedom of the spirit, it is stated, is moving in Russia again. It has not been crushed by the past. It would be well if the statesmen who treat with such contempt the intelligence of the public would remember that the public has the last word. And it is always well for those who have the last word to be thinking and caring about it, for upon that their lives and happiness depend. This too is a function of the church. To make quite sure that the ordinary man knows he cannot shrug off his moral responsibility.

THE MINISTER

By A. B. Downing

TO say that a parson can be compared with a sieve or a sounding-board, a filter or a ferment, sounds at first as if one has a very utilitarian view of one's high vocation, as if indeed one were equating him with a clothes' horse or a coat-hanger! But in truth I do neither myself nor my more august colleagues any unpardonable disservice by such a comparison. We speak traditionally of the Cloth, a highly stretchable garment indeed which covers a multitude of varied virtues and even more varied peculiarities. But to call a parson a sieve or a filter is, you might think, the last straw, calculated to break even the strongest of ecclesiastical backs. But I am still persuaded that it is not really so very wide of the mark.

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I confess that I always feel distinctly uneasy whenever I consider myself in the more traditional terms. Unlike the famous Archdeacon Grantly of Barchester, I have neither the dignity of an ancient saint nor the sleekness of a modern bishop. As a prophet I feel myself to be woefully inadequate, for I have still to meet the congregation, of which I could conscientiously say that I have preached it to death or rescued it from some nameless doom by my high-minded prophecy. If I suggest politely that I might be regarded as some superior sort of servant, I feel that I am hinting at superfluous, outmoded luxuries. If I remark timidly that I might perhaps be a kind of priest, a very special modern kind of priest, I am only too conscious of stirring up around myself a veritable hornet's nest of objections and theological difficulties. But I confess I do rather fancy myself as a sieve or a filter or a sounding-board. Indeed my modest thoughts positively luxuriate in such an expansive comparison. I feel that I am being nicely up-to-date, more comfortably in conformity with the British Bureau of standards. "A sieve? A filter?" the more critical reader mutters to himself high-mindedly, "what on earth is the man getting at?"

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Well, it is really quite simple and I am not really being so odd after all. And what would it matter if I were? (Here I am being self-consciously on the offensive.) I am a Unitarian, am I not? Just wait and see what I mean!

Here I can just imagine all my learned and erstwhile tutors literally dithering with dismay at the thought of having trained and nurtured anything so commonplace as a filter or a sounding-board, not to mention all the College subscribers who will by now be vibrating with righteous indignation! This, they will all say, is really too much! How much sharper than a dragon's tooth it is to have a thankless child who turns out to be, not a dissenting parson, but a spiritual sounding-board! But hold, let not your dismay disable you too soon! Perhaps there is something in it, after all? There is indeed.

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Let me ask you one or two discreet questions, designed to test your spirit and justify my own. Who is it, ye pew-holders, who speaks for your spirit but the parson in the pulpit? Who is it who seeks the noble word for your doubts? Who is it who interprets and transmits to higher spheres your own devotions? Who is it who finds through your own tears and laughter the disembodied shape of diviner things? Who is it, my friends, except that much misunderstood, much underpaid, but never unwanted parson? Is it not his voice which filters out for you life's finer feelings? Is he not your own private sounding-board from which he sends back to you echoes of your higher self? Is not his soul nothing less than a ferment of your aspirations, your inarticulate hopes and fears?

I flatter myself that these are pretty searching questions. The comparisons they suggest could scarcely be less odious. They are perhaps a trifle audacious.

Take heart then, reader. I know you are slightly shocked at the thought of anyone wise-cracking his way to Heaven. I would not have you for one moment think that I am merely a "needy nothing trimm'd in jollity," one perhaps

Who, moving others (is himself), as stone,
Unmoved, cold, and to temptation slow.

If you want a priest, we will be one for you. If you need a servant to minister unto you, the warrant for that still remains unbroken. If you want a prophet, we will act for you again. But take not away from me my filters and sieves and sounding-boards! They are too precious and necessary. Let them rather come at last into their own, and your own soul shall never go unuttered or unexpressed.

THE LOCAL PRESS

A PERSONAL EXPERIENCE

By John Rowland

MANY Free Christians and Unitarians have a curious reluctance in making any sort of appearance in the secular Press, as if there were something undignified and unpleasant in seeing in the daily or weekly papers any mention of their activities. I do not think that an idea could be more mistaken. If we put the matter at its lowest, an occasional report of a service or of some other activity of the church does let the people who are outside the ranks know that the church is alive.

A few people feel that the Press notices only those who are large advertisers. This may to some extent be true of the national Press, though even there religion still has considerable news value. It is not true at all of the local Press, which is always pleased to give space to interesting events of the neighbourhood. I do not mean to say that there will be any results if the minister sends the local paper the manuscript of his sermon, week by week. The editors and sub-editors of newspapers are busy people, and will have no time to wade through pages of manuscript to get hold of a paragraph which is worth an odd corner of space. But if a minister or a secretary will take the trouble to get in touch with the editor of a local daily or weekly paper, will let him know that church members and friends would appreciate an occasional note on the events connected with the church, and will promise to send paragraphs about church events from time to time, the editor of the paper will almost always co-operate.

Let me give a recent example. Christ Church (Unitarian), New Road, Brighton, held the other week a "Service of Many Faiths." The lessons were read by the President of the Brighton and Hove Buddhist Society and by the Minister of the Liberal Synagogue; the sermon was by a Parsee from Bombay, Mr. P. B. Mehta. This was an unusual service—and the unusual is always news. The *Sussex Daily News* and the *Brighton and Hove Herald* were informed of this service, and a friend from Ditchling, who is correspondent of the *Mid-Sussex Times*, also sent his paper details. Quite a small paragraph appeared in those papers; but as a result the average evening congregation was more than doubled that week.

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Naturally, it will not always be possible to obtain results on that scale. But it does provide an indication of what can be done, if the co-operation of the local Press can be obtained. And what about ordinary services? Will sermons be reported? Not too often, I should say. But if the minister will provide a brief extract from a sermon (especially when it provides a side-light on some issue of the day) it will occasionally appear. And something thought-provoking from a sermon, appearing in the columns of the local Press, will also occasionally strike an interested reader, and persuade him to come along one Sunday, and see what this man of whom he has read in the Press, is really like.

All this will be disliked by some of those whom I instanced at the beginning. They will talk about publicity-hunting as if it

were the worst of the seven deadly sins. But we live in an age of publicity; and in any case, if our services and other activities are not occasionally mentioned in the Press, how will those from outside our ranks ever know what is going on in our churches?

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Straightforward advertising, of course, is another matter. Most local papers have a section of their advertising columns devoted to churches; but it is doubtful whether this really does much to attract outsiders, save for special occasions. Events like anniversaries, carol services, harvest festivals and the like are probably worthy of an inch or two of advertising; but it is not sure that week-by-week advertising of the ordinary routine of services produces any results at all.

As far as the local papers are concerned, regular advertising will not secure space in the editorial columns—though there are some suspicious souls who say that it does. Unless the events of the church have that quality called news value, they will not be mentioned. If they are thought newsworthy they will secure some space. I am not for a moment suggesting that any of the activities of the churches should be designed with the Press in mind, but I am suggesting that when something takes place in a Unitarian or Free Christian Church which appears likely to have some interest to outsiders, it is always well worth while to let the local papers know about it. We should not hide our lights under bushels—or we shall never be known outside a comparatively narrow circle.

COMMENT

By-Products of the Cold War

THE preoccupation of the great Powers with the Cold War, and their natural disinclination to make quarrels whose future ramifications cannot be foreseen, has led to some smaller Powers to actions that almost recall the buccaneering days of the 16th and 17th centuries. Such an action is that of the Indonesian Government in training guerilla troops to infiltrate into Dutch New Guinea, to create discontent and unrest and to give the impression that there is a spontaneous national rising against the Dutch Government, thus giving some colour to Indonesia's claims to Dutch New Guinea. As a matter of fact, the inhabitants of that part of New Guinea are largely uncivilized, and are for the most part, without political views, at least those of an international character. The actions of Chile and the Argentine in establishing bases in Antarctica seem of a similar character; and the latest attempt of Peru to confiscate whaling ships on the high seas, miles from the usual internationally recognized three-mile limit, is a high-handed action in a case that is perfectly susceptible of decision by the Hague International Court of Justice or by arbitration. Another similarly high-handed action is that of Korea's claim to Takeshima Island, at present occupied by Korea, but claimed by Japan. Korea is pushing her claims by means of a postage stamp showing the disputed island as Korean territory; and although it was originally uninhabited, she is making arrangements for Korean fishermen to use the island as a base and is said to be planning the construction of a harbour. Japan has offered to submit the question to the International Court, but the offer has been rejected.

All these actions are only symptomatic of the unrest from which the world is suffering to-day. One can hardly, however, wholly blame these smaller powers for their action, when the great Powers, or some of them, show so little respect for the authority of the United Nations, that they use every opportunity to reduce its existence to futility.

The Temple First

One of the most significant items of news that has appeared in recent weeks was the account of the visit of Sir John Kotelawala, the Prime Minister of Ceylon, to a Buddhist Temple, as his first act on his recent visit to London. Of course British statesmen often go to churches when abroad, but they usually wait until Sunday or else the church visited is famous for its

historical or architectural associations. But the temple Sir John Kotelawala visited was just an ordinary plain London terrace house, with the ordinary pillared portico and stucco painted yellow, which has been bought and furnished as a shrine for Buddhists resident permanently or temporarily in London.

The monk in charge, dressed in the usual saffron-coloured robes, sat beside the altar whilst the Prime Minister recited the Five Buddhist Precepts, and then, after offering chrysanthemum blooms at the shrine, Sir John knelt and touched his head three times on the carpet. There is a great revival of Buddhism in Ceylon and some of the other countries of South-East Asia, of which the London shrine is a result; but it is an unusual thing in the eyes of the average European, to see such importance attached to an external act of devotion.

The whole action may be symbolic of the coming importance of Buddhism as a world religion. In the past, we know, it has been often associated with crass superstitions; but they are not an essential part of the faith; and it may be that the essential elements of Buddhist faith will stand the scrutiny of modern science and philosophy much more easily than some of the most cherished doctrines of orthodox Christianity. I have heard it said that in Burma—and possibly the same is true of Ceylon—among the Buddhists the condition of one's soul replaces that of the state of the stock markets as a topic of polite conversation. After all, that is just one way of putting first things first. Probably we Westerners err far too much on the side of reticence.

Two Great Anniversaries

The Christian Register, our American contemporary, contains in its latest issue several articles referring to the life and work of Francis David, the founder of Unitarianism in Transylvania, who at the Diet of Torda, in 1568, persuaded the King John Sigismund, to grant complete toleration to Catholics, Lutherans, Calvinists and Unitarians alike. On November 15, 1579, Francis David died in prison, where he was sent largely as a result of a split between the Anti-Trinitarians themselves. Some stood for the doctrine of Socinus, who held that Jesus should be worshipped; on the other hand, David urged that he should not be worshipped, but that his teachings should be followed. John Sigismund, the first and only Unitarian King, had died, and his successors were Catholics. One of them gladly accepted the advice of a former friend of David to call a Diet in order to decide whether Jesus should be worshipped or not in the Unitarian Churches. Those who supported the views of David were declared to be innovators, whom the land could not tolerate. David himself was cast into a dungeon, but his health failed rapidly, and he died three hundred and seventy-five years ago.

Another great anniversary is the 1600th anniversary of the birth of St. Augustine of Hippo in November, 354. There are things in his life story that are not attractive; but that should not allow us to overlook his immense service to the Christian Church. His great book, *The City of God*, one of the earliest philosophies of history, gave a philosophical and religious background and justification, that immensely reinforced the empirical instinct for dominion that circumstances had planted in the Roman see, and was authoritative in the West for over a thousand years; his Pauline interpretations formed the theological background of Luther's Reformation; whilst his *Confessions* are still regarded as one of the great documents of Christian piety. No less a writer than A. N. Whitehead has said of him: "Augustine performed an immense service to civilization, by providing Western Europe with accurate definitions on great topics, just before the oncoming of the Barbarians. He secured that Western Christianity should persist as a civilizing influence, and not degenerate into hereditary superstition of the Abyssinian type." I have seen very few references to this centenary of the death of one of the world's most formative minds, but probably it is felt that all was said that could be said, at the commemoration, twenty-four years ago, of his death in the year 430.

Commentator.

CORRESPONDENCE

Letters should be addressed to the Editor, "The Inquirer," 14 Gordon Square, London, W.C.1. They should not in general exceed three to four hundred words in length.

Mithraism and Christianity

SIR,—I wish Mr. Short, following a decent and merciful practice, could have found the heart to say which of the questions in his mammoth examination paper were optional. But I will address myself to his three main questions, leaving aside the supplementary ones, all of which are interesting, some a little irrelevant to our purpose, but together too much for a letter.

(1) Question: Which of the characteristic Stoic teachings on the universe and human conduct are found in "The Sermon on the Mount"?

Answer: (a) The idea of Providence, (b) the God-given order of nature as in some sort an example to the human spirit, (c) non-retaliatory morality, (d) the endurance of evil, (e) the cultivation of non-anxiety.

I would not argue that Stoicism was the exclusive source of these ideas. In fact they are adumbrated in the "Wisdom" literature of the Hebrews. But I have formed the impression that a common form of Stoicism was much more widely influential than formerly supposed, and it was its kinship with that which may have given "the Sermon" its acceptability and authority in that climate of opinion.

(2) Question: What in Pauline theology is traceable to Mithraism?

Answer: (a) The ruling idea of a man-god saviour, (b) who enacts a cosmic sacrifice, (c) thus depriving evil of its ultimate power, and offering the possibility of liberation to the devout soul, (d) who gathers the saved to himself to lead them to some cosmic and ethical culmination, (e) the achievement before the individual being the replacement of the human psyche with the spirit of the Saviour.

Some or all this was, of course, pre-Mithraic. The idea of the soul as needing to be released from its imprisonment or entombment in the body, for instance was, so far as I can see, originally an Orphic idea. Mithraism in the early years of the Christian era seems to have been a focus for the several "mystery" ideas of the Middle East.

(3) Would a Mithraist, if he wandered into a Roman Catholic church, be likely to know where he was? I think so. If he were to step inside St. Mary's Cathedral in Edinburgh at an off-time he would find himself in a dimly lit basilica (there is no transept) with its two lines of pillars, a concave sanctuary in the distance with its raised altar for the sacrifice, and a grotto to one side shimmering behind the light of numerous candles. His first reaction to all this would be, I am sure, one of recognition, and he would say "This is a temple." It is true that if he examined the grotto closely he would see it was not the usual representation of the cave-born light-bringer, and certainly, if he approached the Sanctuary, he would see that the Bleeding-to-Death was not of a bull but of a man. I think this would startle him, and he would begin to see that although a certain continuity could be recognized at first glance, many changes had taken place since his time.—Yours,

Edinburgh.

W. B. Tavener.

Civil Defence

SIR,—There can surely be very few readers of *The Inquirer* who believe what was suggested by a correspondent last week, that the Civil Defence Corps arms itself with bandages and cotton-wool to await the explosion of an atomic bomb. If anyone genuinely wants to know about the various precautions that can be taken in advance, and about the methods available for helping the trapped, injured, hungry, and homeless, he or she should join the Civil Defence Corps and find out. It is only necessary to ask one's local Council for a form of application for membership. Those who do not wish to join can get a great deal of information by buying the various C.D. Training Manuals, which are available from H.M. Stationery Office, York House, Kingway, London, W.C.2.—Yours,

Oxford.

John R. Baker.

A Memorial Service

SIR,—There may be some readers in the Manchester neighbourhood who might like to know about a Memorial Service which will be held in Dean Row Chapel, near Wilmslow, on Sunday, December 12 at 10.45 in memory of the Rev. E. E. Wrigley. The opportunity will be taken to dedicate a new oak doorway in the Chapel and a memorial tablet in the vestry, both of which have been provided out of a Memorial Fund for which an appeal went out some months ago and which was widely and generously supported.

The Memorial Service will be conducted by the resident minister (the Rev. A. B. Downing) and the prayers and address will be given by the Rev. Herbert Crabtree.—Yours,

Wilmslow.

A. B. Downing.

THE INQUIRER

All letters and manuscripts for the Editor must reach the Office not later than Monday morning for publication the same week. All communications must be accompanied by the name and address of the sender.

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NEWS REVIEW

Correction

In the supplement last week "Norwich" was printed for "Horwich." We had better print part of the account again.

"Four years ago Horwich had an average adult congregation of twelve and a Sunday School of similar size. Its premises badly needed redecoration. Except for a brief period after the Annual Sale, the account at the bank was usually overdrawn. To-day the average attendance is forty and the Sunday School numbers thirty-five. A branch of the Women's League has been formed and has twenty-five members. A children's club meets weekly. Both Church and School have been redecored."

MANCHESTER DISTRICT ASSOCIATION

Autumn Rally

Often the meeting place for local Unitarians, and the headquarters of the Manchester District Association, Cross Street Chapel, Manchester, was once again put at the disposal of the Association for its Autumn Rally on October 19, 1954. A large representative group from churches in the area joined in a short Devotional Service conducted by the Association President, the Rev. F. Kenworthy, and afterwards welcomed guest speaker, Councillor Mrs. E. M. Crosskey of Birmingham, who spoke on "Homes by the Thousand," a subject very much in the minds of present day Mancunians.

Mr. Kenworthy, introducing Mrs. Crosskey, referred to the pioneering work in Social Service and Education done by the Crosskey family, and Mrs. Crosskey in her opening remarks mentioned the "Gas and Water Socialism" of her own side of the family, the Nettlefolds, in Birmingham during the 19th century. She went on to give an interesting account, touched with humour, of the way in which the Birmingham Authorities were tackling the new and complicated problem of providing the thousands of homes needed by the people. Beginning with the slums, Mrs. Crosskey told of the spirit of friendliness of the courtyard which was a living thing. To rebuild the slums would take twenty years. The civic authorities had therefore decided to demolish property hopelessly out of repair, and had undertaken the work of lifting the other properties for a period, until such time as their tenants had to leave for new houses. Flats had been erected, but making homes out of these flats was a tough problem. It was sometimes difficult to get people to live in them. The new estates were often raw estates, for units could be mass produced but the spirit it takes to make homes could not. There was no easy answer to the question of helping people make homes. To make homes out of brick boxes the right spirit was needed. People had to be friendly together, with civic pride in their gardens and houses. Put down in a new estate, people felt themselves in a wilderness. "Give an estate forty years," said Mrs. Crosskey, "and then perhaps,—"

After excellent refreshments had been served by the ladies of Cross Street, members of the audience asked questions and joined in an absorbing discussion. Mr. Kenworthy, before bringing the meeting to a close, thanked Mrs. Crosskey for an informative, interesting and well worth while evening.

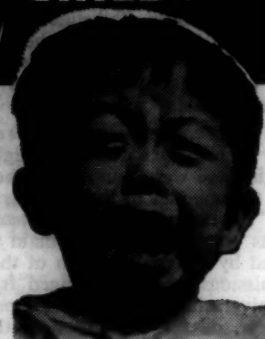
PLEASE BEFRIEND A FORGOTTEN CHILD...

Refugee Children & Orphans in Urgent Need

MANY FACE SUFFERING THIS WINTER

Stop a moment and think what it means to be a refugee, driven from home by war or persecution, now facing the winter friendless, cold and often hungry in a dismal camp or primitive shack. This is still the fate of thousands of our fellow men and women; and, most tragic of all, the

fate of countless children. From the waifs searching for food among the Korean refuse dumps to the thousands of orphans in Europe, these helpless victims of man's inhumanity need someone to hold out a helping hand. Will you?



One of Korea's 100,000 orphans

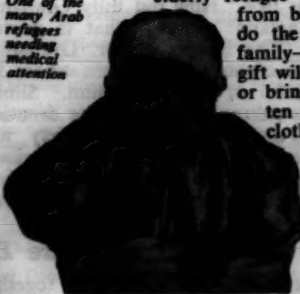
SEND A HAPPY CHRISTMAS

NOW PLEASE

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By answering an appeal just like this, many people have rescued a child, a family, or an elderly refugee from illness, from hunger or from black, hopeless despair. Please do the same, for one child or one family—in time for Christmas. Your gift will light up joy in a child's eyes or bring your goodwill to a "Forgotten Family". 10s. sends food or clothing to one family in Europe 30s. supports a Korean orphan for a month, £10 helps a small community—even 2s. helps an extra child. Send to: Inquirer Relief, Barclays Bank, High Street, Oxford.

One of the many Arab refugees needing medical attention



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Wearable clothing—even if in need of repair—for men, women and children (especially men and boys). Send to: Oxford/Inquirer, c/o Davies Turner & Co., 50a, Bourne Street, London, S.W.1.

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YOUTH SUPPLEMENT

BY THE UNITARIAN YOUNG PEOPLE'S LEAGUE

Many may follow us

By Martin Dodson

Mr. Martin Dodson is the International Secretary of the Fellowship of Youth and President of its Cambridge Branch, also the first Vice President of the International Religious Fellowship of liberal religious youth. He was not a Unitarian when he went to Cambridge, where he is now engaged in research in geophysics.

WHEN first proposed, this summer's programme of the International Religious Fellowship seemed a rash undertaking. It required two years of careful planning by the American Liberal Religious Youth, who provided complete hospitality for all the visitors. It was difficult for the European delegates to raise their passage fares, which some did with the help of their own organization. Somehow, the gamble succeeded and seventeen Europeans set sail for the United States and Canada, including Geoffrey Haddon of the Unitarian Young People's League and myself from the Fellowship of Youth as the British delegation.

In Canada and New England we received a rousing welcome from local churches and youth groups and after a week we came together with two hundred young Americans for

the combined International Religious Fellowship and American Liberal Religious Youth Convention at Cheshire, Connecticut. This was followed by four days of business meetings for both organizations, after which the Grand Tour began. Five international groups set out in cars for different regions of the U.S.A. One group went to the West Coast. Another toured the Midwest. Two more remained in the Eastern States. I joined the fifth, which went to the Southwest.

We stopped for periods varying from a night to a week at New York, Philadelphia, Pittsburgh, Cincinnati, Louisville, Nashville, Memphis, Dallas, Houston, San Antonio, El Paso, Colorado Springs, Oklahoma City and Tulsa. The tour finished at the Southwest Unitarian Conference at Lake Texoma, Oklahoma, before hurrying back to New York. Everywhere we were entertained by Unitarian churches, families, youth groups. Once we stayed in a "motel," a drive-in hotel for motorists. Several times we drove through the night. A round of picnics and other entertainments brought us into contact with many people, young and old, wherever we stopped. It was sometimes strenuous and sometimes exhausting, but always an adventure.

The American Liberal Religious Youth

Whatever idea we may have had of American young people, as a result of meeting them in Britain and reading books and magazines, was swamped by their impact on us in Connecticut. Throughout a packed week their irrepressible high spirits overflowed on every possible occasion, and they attacked the serious side of the programme with tre-

mendous energy. The singing was magnificent. It went on continuously during meals. The daily programme began with breakfast at eight and ended informally some time after midnight. Those Philistines who insisted on getting some sleep could go to bed after the Service at 11.30 p.m. During the day there were six or seven hours of discussion and talks on the conference theme "What is Freedom?" and various business meetings.

The discussion groups on Freedom suffered from the disparity of interest between the high school and college ages, but though there were faults here, there were lessons to be learnt from the conduct of the business meetings. Small "commissions" discussed the various items of business and prepared reports to present to the main sessions. I was much impressed by the participation of the younger members in these commissions (the ages ranged from 13 to 25), and also by the universality of many of the problems discussed. One lad, however, offered a solution to the problems of "leadership and membership" which could only have been American. "In our group," he said, "each of the eight members is a chairman of one committee and serves on at least two others."

One source of the strength of this movement is that all views, however rebellious, can find a place in it. It was especially interesting to see how their radical outlook found expression in the evening services. Some of these were frankly experimental, like the film with an accompanying reading. A popular form was one in which prose, poetry, music and dance are blended together to interpret a religious theme. At its best this was inspiring and satisfying, the more so for its newness to us.

The organization "American Liberal Religious Youth" is five thousand strong, drawn equally from the Universalist and Unitarian denominations. It is financed by the denominational organizations, the main expenditure being on staff salaries and travelling expenses. Though the members pay no subscription they frequently and nobly assist in raising money for causes like this International Religious Fellowship programme or the Albert Schweitzer College in Switzerland.

As we travelled and met individual members of the Liberal Religious Youth we could better appreciate its value, which must ultimately reside at the individual level. The strong emphasis on the mechanics of the organization is necessary to hold it together. In this respect also it provides an invaluable training for its members, who will have to face the same organizational problems in all sorts of ways later on in life, simply because of the nation's size. Most important of all it is giving its members a sense of fellowship and security which they may not find elsewhere, coming as they do from churches isolated physically and socially, and attending schools where many of their schoolmates and even the teachers have a far less tolerant background than we are familiar with in this country.

The American Unitarian Churches

We attended few services because most churches were closed for the summer. My impression of American Unitarianism, therefore, was obtained from literature and by talking to people, and it is much more favourable than others recently published in *The Inquirer*. The development of new churches in university towns, and the high proportion of university graduates was encouraging. One reason for this is the higher proportion of college-trained people in the United States, but equally important is the freedom of belief that prevails in the churches.

The Unitarian religious education may have its lessons for us in view of the prevailing chaos in religious education in British schools. Immense resources are poured into this and even more important is the attitude behind it, a belief that in a confused age we can do no better than to cultivate in our children a moral attitude to the world and to other people and let them develop their own intellectual formulations of belief.

Especially in the Southwest the vigour of the churches depends on their being outposts of enlightenment in a highly conservative society. Though there is some evidence in Unitarianism of that excessive preoccupation with numbers and attendance characteristic of the so-called religious revival now going on in America, I like to think that the foundations of the future are being laid in its diverse membership, its religious education programme, its fine lay and ministerial leadership, and its vigorous championing of social issues.

The Southwest and the Nation

We were not meeting a representative cross-section of Americans, that is certain. From newspapers and radio we could get some idea of the powerful provincial prejudices that are so important in the American scene. For example, one heard the World Council of Churches denounced as "an ecclesiastical United Nations" because of its pronouncement on race segregation.

Our hosts, however, were as aware of this as we were. Hardly anywhere did we find it necessary to push forward a European viewpoint on political matters. We did have to answer questions like "How did Billy Graham achieve such a success in England?" and "What is preventing Europe from uniting?" The impact of Dr. Graham's methods in England was not obvious to a region where he was merely the most successful of many like him. Similarly, the importance of the cultural and linguistic frontiers of Europe was not easily appreciated by a society whose regional differences, though much stronger than in Britain, are blurred over by the continual movement of people and ideas and goods from one end of the continent to the other.

The End—But Not The End

Our last week, besides bringing us together again with friends from all over the Southwest, and even elsewhere showed us everything that we had most liked about America as it to drive the lesson home. Young and middle-aged folk had travelled hundreds of miles to share for a week primitive living conditions in an isolated camp in a very hot climate. There was the determination that efficient organization of everything from baby-sitting to supplies of iced water should give a firm foundation to the conference. There was again this tremendous energy, this urge to learn about new ideas and to discuss old ones throughout the daily programme. Each night until the small hours a score or more adults could be seen sitting under the stars solving the problems of the world in a more leisurely fashion.

So it ended. Significantly, many of us have since our return been vigorously defending American institutions in argument. There is a crying need for more people of the younger generation to see America so; and while their minds are adaptable and receptive to gain a truer conception of America than the caricature built up by bad films, glossy magazines, and prejudiced politicians.

May many follow us, often.

Cinema

Someone has surely said, at some time, that the best actors on the screen are animals and children. To anyone who agrees with this, there is a treat in store at the Academy cinema, in *The Great Adventure*, a story about two children on a farm in Sweden, who secretly adopt a young otter to save it from being killed. Arne Sucksdorff, the producer, has created some memorable photography of wild life; it all looks so simple, as if the foxes, otters, lynx and owls have given their full co-operation. But the film took two and a half years to complete, so it must have required endless patience to photograph. It is very beautiful and touching, and the commentary is beautifully spoken by Norman Shelley.

R.I.

Stockton-on-Tees: On November 7 the Mayor and Mayoress, and the Knights of St. George, accompanied by their disabled comrades attended the evening service. The Rev. F. W. Barr, who is chaplain to the Stockton Court of the Knights dedicated their flag.

THE CALENDAR OF THE CHURCHES

SUNDAY, DECEMBER 5, 1954

ABERDEEN, Highland Place, 11 and 6, Rev. D. JACOB DAVE
ABERDEEN, Unitarian Church, 10.45 and 6, Rev. GORDON BEVERLEY
ALTRINCHAM, Dunham Road Chapel, 11 and 6.30, Rev. ARTHUR W. VALLANCE
ANDWORTH, Unitarian Church, Knowsley Road, 11.15 and 3, Rev. B. GILL
ARTLEY, Unitarian Chapel, Manchester Road, 6.30, Rev. SYDNEY H. KNIGHT
BATH, Trim Street Chapel, Unitarian, 6.30, Rev. FRANCIS TERRY
BELFAST, All Souls, Elmwood Avenue, 11.30 and 7, Dr. A. L. AGNEW
BELFAST, First Church, Rosemary Street, 11.30 and 7, Dr. H. J. McCLACHLAN
BESSLES GREEN (nr. Sevenoaks), Unitarian Church, 11, Rev. W. WADDINGTON
BILLINGSHURST, Free Church, High Street, 11.15, Rev. J. MARTIN HALL
BIRKENHEAD, Unitarian Church, Beasborough Road, 6.30, —
BIRMINGHAM, Church of Messiah, Broad Street, 11 and 6.30, Rev. GORDON STUART
BIRMINGHAM, Waverley Road Church, and Hurst Street Mission, Small Heath, 6.30, Rev. RONALD McGRATH
BLACKPOOL, North Shore, Dickson Road, 10.45 and 6.30, —
BLACKPOOL, South Shore, Lytham Road, 11 and 6.30, Mr. C. LINDOP
BOLTON, Bank Street, 2.30, Sunday School, 10.30 and 6.30, Rev. J. GORDON DAVIES
BOLTON, Halliwell Road Free Church, 10.45 and 6.30, Rev. J. W. MAW
BOLTON, Unity Church, Deane Road, 10.30 and 6.30, Rev. ARTHUR J. LONG
BOSTON (Lincoln), Unitarian Chapel, Spain Lane, 6.30, Supply
BOURNEMOUTH, Unitarian Church, West Hill Road, 11, Rev. LAWRENCE REDFERN
BRADFORD, Broadway Avenue, 3.15, Paganst Rehearsal
BRADFORD, Town Hall Square, 10.45 and 6.30, Rev. FRANK A. BULLOCK
BROOKWATER, Christ Church, Dampier Street, 2.30, Sunday School, 6.30, Rev. W. H. CORDELL
BURFORD, Unitarian Chapel, 11 and 6.30, Rev. G. RANDALL JONES
BRIGHTON, Christ Church Unitarian, New Road, 11, Mr. W. J. ARNOLD, 6.30, Mr. JOHN ROWLAND
BRIGHTON, Lewin's Mead Meeting, 6.30, Rev. A. H. BIRTLES
BRIGHTON, Oakfield Road, 11, Rev. A. H. BIRTLES, 6.30, Mr. R. L. NICHOLSON
BURNLEY, Unitarian Church, Trafalgar Street, 3, Rev. W. HILL WARREN
BURY, Bank Street, 11 and 6.30, Rev. F. M. RYDS
CAMBRIDGE, Memorial Church, Emmanuel Road, 11 and 6, Rev. H. STEWART CARTER
CARDIFF, The West Grove Unitarian Church, 11 and 6.30, English, 3.30, Welsh, Rev. D. O. WILLIAMS
CARLISLE, Unitarian Church, Lorne Street, 2.15, Sunday School, 6.30, Rev. F. D. JONES
CHATHAM, The Church of the Great Companions, Hamond Hill, 3, Rev. WILL HAYES
CHESTERFIELD, Elder Yard Church, 10.45 and 6.30, Rev. EDIC SHAW
CROWTHER, Chapel, Atherton, 10.45 and 6.30, Rev. KENNETH TWINN
COBLENZ, Stalls, Old Meeting House, Old Meeting Road, 11 and 6.30, Rev. P. C. WHITMAN
COVENTRY, Holyhead Road, 11 (Junior Church), and 6.30, Rev. ALUN WILLIAMS
CRUICK, Free Christian Church, Beech Street, 6.30, Supply
CHARFHAM, Unitarian Church, Hermitage Street, 11 and 6.30, Mrs. M. R. DICKIN
CROYDON, Free Christian Church, Wellesley Road, 11, Rev. J. P. CHALK (Also 6.30 1st Sunday in month)
DEAN ROW, 10.45, Rev. R. V. HOLT, STYAL, 6.30, Rev. G. D. FOOTE
DENTON, Wilton Street Chapel, 11 Children's Chapel, and 6.30, Rev. F. COTTIER
DERBY, Friar Gate Unitarian Chapel, 6.30, Rev. A. D. WILLIAMS
DITCHINGOLD, Old Meeting House, 10.45, Mr. JOHN ROWLAND
DONCASTER, Free Christian Church, Church Hall Gate, 11 and 6.30, Rev. GEO. W. PARKINSON
DOVER, Adrian Street, Unitarian Church, 11, Junior Church, 6.30, Rev. E. G. GREEN
DUBLIN, Stephen's Green West, 11.30 and 7.30, Rev. E. SAVILL HICKS
DUDLEY, Old Meeting House, Wolverhampton Street, 11, Supply, 6.30, Mr. E. E. LAWS
DUNDEE, Old Chapel, Chapel Hill, 10.45 and 6.30, Rev. SYDNEY P. WHITEHOUSE
DUNFRAZBURGH, St. Mark's Church, Castle Terrace, 11 and 6.30, Rev. W. B. TAVENNER
EXETER, George's Chapel, South St., 6.30, Rev. RALPH PHILLIPS
ONE CROSS, Hyde Chapel, 11 and 6.30, Rev. J. HARRY SMITH
GLASGOW, St. Vincent Street Unitarian Church, 11, —
GLoucester, Unitarian Church, Fitzalan St., 10.45 and 6.30, Rev. GRAHAM SHORT
GUILDFORD, Ward Street Chapel, 11.15, Rev. R. NICOL CROSS
HALE CHAPEL, Hale Bridge, 10.45 and 6.30, Rev. JOHN STORER
HALIFAX, Northgate End, 10.45 and 6.30, Rev. J. B. TONKIN
HASTINGS, Free Christian Church, South Terrace, 11, Rev. DENNIGH HILTON, 6.30 Mr. MICHAEL HILL
HEDDLEY, Great Meeting, Beales Lane, 11 and 6, Rev. RALPH E. GODDARD
HODDERSFIELD, Worthing Road, 6.30, Rev. J. MARTIN HALL
HODDERSFIELD, Fitzwilliam Street, Mr. C. HALL
HULL, Park Street Church (Unitarian), 6.30, Mr. R. H. TERRY
ISLE OF WIGHT, NEWPORT, Unitarian Christian Ch., 11 and 6.30, Rev. W. J. CARTER
KENDAL, Market Place Chapel, 11 and 6.30, Rev. C. A. PETER
KNOTSFORD, Brook Street Chapel, 11 and 6.30, Rev. STANLEY MOSCOP
KNOXINGHAM, New Meeting House, 11 and 6.30, Rev. H. WHITAKER
LANCASTER, St. Nicholas Street Church, 10.30 and 6.30, Rev. L. HALL
LEEDS, Mill Hill Chapel, City Square, 10.45 and 6.30, Dr. R. W. WILES
LEICESTER, Narborough Road, 11, Junior Church, 6.30, Mr. C. V. WALTER
LEICESTER, The Great Meeting, East Road Street, 11 and 6.30, Rev. LEONARD MASON
LEITCHWORTH, Vauxhall Hill, Gorton Road, 11, Local Arrangements
LEWIS, Waverley Chapel, 11, Rev. W. J. McELDONEY
LINCOLN, High Street, Unitarian Chapel, 6.30, Rev. H. W. KIRKALL
LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Dr. P. N. TUDALL
LIVERPOOL, Booths Free Church, 6.30, —
LIVERPOOL, Domestic Mission, Mill Street, 6.30, Rev. J. KIM MURPHY
LIVERPOOL, Garscote Chapel, 11, —
LIVERPOOL, Hamilton Road, Everton, 3, Sunday School 6.30, Rev. R. I. GOLLAND
LIVERPOOL, Hope Street, 6.30, Supply
LIVERPOOL, Ullet Road, 11 and 6.30, Rev. E. SHURVELL PRICE
LONDON, East Street, Edgware Road, 6, Rev. WALTER M. LONG
LONDON, Blackfriars Mission and Standard Street Chapel, 6.30, Rev. DONALD P. MAW
LONDON, Brixton, Effra Road, 11, Mr. W. SPOONER
LONDON, Essex Church, Palace Gardens Terrace, Notting Hill Gate, 11 and 6.30, Rev. J. C. BALLANTYNE
LONDON, Forest Gate, Upton Lane, 6.30, Rev. DUDLEY RICHARDS
LONDON, Golders Green, Hoop Lane, 11, Mr. S. R. MARTIN, 6.30, Rev. K. C. THORCH
LONDON, Hackney, New Gravel Pit Church, Chatham Place, 11, —
LONDON, Haverhill, Randsby Hill, 11, Rev. DONALD P. MAW
LONDON, Highgate Hill Unitarian Church, 11, Rev. K. C. THORCH (Also 6.30, 2nd Sunday in the month)
LONDON, Mord High Road, 6.30, Rev. W. WADDINGTON
LONDON, Mington Unitarian Church, Upper Street Prison Hall, 6.30, Rev. A. V. PUE
LONDON, Kilburn, Unitarian Christian Church, Quee Road, 11, Rev. A. V. PUE
LONDON, Lewisham Unitarian Church, High Street, 11, Rev. DUDLEY RICHARDS, 6.30, Rev. R. W. SPOONER
LONDON, Lewisham, Lee Bridge Road, Knotts Green, 11, Children's Service, 6.30, Mr. T. E. DALTON
LONDON, Mansford Street Church, Bedford Green, 6.30, Rev. J. W. DONALD

LONDON, Richmond Free Church, Ormond Road, 11, Rev. WALTER M. LONG
LONDON, Stratford, West Ham Lane Unitarian Church, 11.30, Children's Church 6.30, —
LONDON, Wandsworth Unitarian Church, East Hill, 11, Rev. ARTHUR PEACOCK (Also 6.30, 1st Sunday in the month)
LONDON, Welsh Unitarian Ch. at Highgate Hill Unitarian Ch., 1st and 3rd Sundays 6, Rev. T. L. JONES
LONDON, Wood Green Unity Church, Newham Road, 6.30, Rev. G. J. G. GRIEVE
LYTHAM ST. ANNES (Ansell), Unitarian Church, Channing Road, 11 and 6.30, Rev. HERBERT CHARTRE
MAIDSTONE, Unitarian Church, Market Buildings, 6.30, Rev. DENNIGH HILTON
MANCHESTER, Blackley, Unitarian Church, Chapel Lane, 6.30, Mr. D. C. DOEL
MANCHESTER, Cross Street Chapel, 10.45 and 6.30, Rev. FRED KENWORTHY
MANCHESTER, Gorton, Brookfield Church, Hyde Road, 10.45 and 6.30, Rev. MAURICE BONNER
MANCHESTER, Monton Church, Eccles, 10.45 and 6.30, Rev. D. T. EVANS
MANCHESTER, Pendleton Unitarian, Cross Lane, 6.30, Rev. T. W. ROBERTS
MANCHESTER, Platt Chapel, Rusholme, 6.30, Rev. JOHN GILL
MANCHESTER, Renshaw Street Mission, 6.30, Supply
MANCHESTER, Stand Chapel, Whitefield, 10.45, Rev. G. D. FOOTE, 6.30, —
MANCHESTER, Wilbraham Road, Chorlton-cum-Hardy, 2.45, Sunday School, 11, —
MANCHESTER, Wythenshawe, Unitarian Church, Brownley Road, Benchill, 6.30, Mr. W. NEEDHAM
MANEFIELD, Old Meeting House, 10.45 and 6.30, Rev. KENNETH SHERRATT
MAPLE, Unitarian Hall, 31 Stockport Road, 3 each Sunday
MEDBOROUGH, Free Christian Church, 6.30, Rev. E. A. DAVIES
MIDDLETON, Old Road Chapel, 6, —
MORCAMEL (see Lancaster)
MORETONHAMPTON, 3, and Newton Abbott, 6.30, Rev. C. G. TOONE
MOSELEY, Christian Church, Stamford Road, 10.45 and 6, Student
NANTWICH, Old Chapel, 6, Supply
NEWCASTLE-ON-TYNE, The Church of the Divine Unity, Ellison Place, 11 and 6.30, Rev. J. H. CORAM DAVIES
NEWCHURCH (Rossendale), Bethlehem Unitarian Church, 10.30 and 6, Rev. E. B. SHORT
NORTHAMPTON, Kettering Road Church, 6.30, Mr. K. ARMIAN
NORWICH, Octagon Church, Colegate, 11, Rev. J. A. KENNEDY
NOTTINGHAM, High Pavement Chapel, 10.45 and 6.30, Rev. C. GORDON BOLAM
OLDURY, Unitarian Church, Birmingham Street, 11 and 6.30, Rev. HAROLD A. GORE
OLDHAM, Lord Street Chapel, 10.45 and 6.30, Rev. T. E. NUTTALL
OXFORD, Manchester College Chapel, 11.30, Rev. L. A. GARRARD
PADHAM, Nazareth Unitarian Church, Knight's Hill, 10.30 and 6, Rev. W. HILL WARREN
PARK LANE CHAPEL, near Wigan, 11 and 6.30, Rev. ALBERT SMITH
PARKWAY, Unitarian Church, Housdiscombe Road, 11 and 6.30, Rev. E. H. KERSLEY
PENRYN, Unitarian Church, Hill Street, 11.15, Junior Church, 6.30, Rev. ERNEST PERD
PLYMOUTH, Friends' Meeting House, Fraddon Bridge, 6.30, Mr. J. R. STUBBS
PRISTON, Unitarian Chapel, Church Street, 6.30, —
RIDGWOOD, Hanis, The Meeting House, 11, Mr. ERIC KAY
ROCHDALE, Blackwell Street, 10.30 and 6, Rev. WILLIAM BIR
ROTHERHAM, Church of Our Father, 10.45 and 6.30, Rev. N. J. TRAPE
SALA, Atkinson Road, 11, Rev. JOHN GILL
SCARBOROUGH, Unitarian Church, Westborough, 10.30, Rev. W. T. WILKINS, 6.30, Mr. H. MATTHEWS
SHEFFIELD (Attercliffe), 6.30, Mr. T. H. MORRIS
SHEFFIELD, Fulwood Old Chapel, 11 and 6.30, Rev. F. SOKELL
SHEFFIELD, Unity Church, Crookesmoor Road, 11 and 6.30, Rev. E. D. DAVIES
SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. G. STANLEY WHITTY
SHEWESBURY, High Street, Unitarian, 11 and 6.30, Rev. E. G. LEE
SHEWESBURY, High Street, Unitarian, 11 and 6.30, Rev. W. C. NEWTON
SOUTHAMPTON, Kell Memorial Hall, Belle Vue Road, 6, Rev. F. MUMFORD
SOUTHERN-ON-SLA, Darley Road, 11, Children's Church, 6.30, Miss M. GRIFFITHS
SOUTHERN-ON-SLA, Portland Street Church, 11 and 6.30, Rev. T. J. JONES
ST. HELENS, Corporation Street, 6.30, —
STOCKPORT, Unitarian Church, St. Peter's Gate, 10.30 and 6.30, Rev. I. HODGSON
STOCKTON-ON-TYNE, Wellington Street, 6.30, Rev. F. W. BARR
STOURBRIDGE, Presbyterian Unitarian Chapel, 11, Rev. C. SIMPSON, 6.30, Mr. W. WINDY
SWANSEA, Pennard Free Christian Meeting House, 11, Rev. SIMON JONES
SWANSEA, Unitarian Church, High Street, 6.30, Rev. B. VINEY (also 11, First Sunday in the month)
SWINTON, Swinton Hall Road, 10.45 and 6.30, Rev. ERIC WILD
TADWORTH, Mary St. Chapel, 11, Rev. W. H. CORDELL
THAMES, Old Meeting House, Ashford Road, 6.30, Rev. G. KERKEI
TORQUAY, Unitarian Church, 10.45 and 6, Mr. W. NUTTALL
TORQUAY, Unity Church, Montpelier Road, 11 and 6.30, Rev. CHARLES EASTON
TROWBRIDGE, Congreg Unitarian Church, 11 (1st Sunday in month) and 6, Rev. A. F. O. THOMAS
WALLASEY, Memorial Church, Manor Road, 11 and 6.30, Rev. EDGAR W. HILL
WARRINGTON, Cairo Street, 10.30 and 6.30, Supply
WATFORD, Friends' House, Church Road (by permission), 7.30 (Last Sunday in the month)
WEST BROMWICH, Lodge Road, 11, Children's Church, 6.15, Mr. P. J. SPENCER
WEST KILBY, Brookfield Gardens, 11 and 6.30, Rev. MAURICE JOHNSON
WHITBY, Flowergate, 6, Rev. W. T. WILKINS
YORK, St. Saviourgate Chapel, 6.30, Rev. T. BRET DAVIES
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VANCOUVER, B. C., Unitarian Church of Vancouver, 1530 Tenth Avenue West 11, Rev. JOHN A. CRANE

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Unitarian family travelling to British Embassy, Rangoon, in January require Nannie to help with four small children. Returning late 1956. Oakeshott, Warren Cottage, Ashted, Surrey. Tel.: Ashted 4282.

ANSFORD, SOMERSET (associated Woodforde Diaries). 3-bedroom cottage for sale, S-aspect, high ground, electricity, water, telephone, garage, 1-acre suitable fruit. £950.—Mullins, Ansford, Castle Cary.

Marriage

Downing—Holt. On November 27, at Brook St. Chapel, Knutsford, by the Revs. Stanley Mossop and Dr. Alfred Hall, Arthur Benjamin Downing to Ruth Holt.

Golden Wedding

On December 5, 1904, at Stalybridge Unitarian Church, by the Rev. G. W. Price, Hilda Lucy Hamer to Charles Alfred Williams. Present address: 141 Henrietta Street, Ashton-under-Lyne.

Sheffield District Women's League: 58 members representing 9 Branches met at Attercliffe on Wednesday, November 10. A letter of welcome was read from Mrs. Fishburn, President of Attercliffe who was unable to be present through illness. The service was taken by Mrs. G. Whitby and the address given by Mrs. Edward Bramley of Sheffield. Basing her remarks on the quotation "Learn what is true in order to do what is right" she urged all members of the W.L. to try and become good citizens, by thinking clearly and deeply of the everyday problems of other people.

Deep regret was expressed at the passing of Mrs. Murfin, whose life had been a joy and inspiration to many in the Sheffield District.

Tanston: On United Nations' Sunday a gathering of members and friends of the Chapel took place at the home of Mr. and Mrs. Webster in connection with the United Nations Children's Fund. The meeting was addressed by Mrs. Goodland who said the Chapel Committee had felt the necessity for making a special effort towards the Fund. The collection taken amounted to £6 6s.

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